TO THE RIGHT GODLY, WORSHIPFVLL, AND VIGILANT PASTOR IN Christs Kirke, *Iohne Erſkin* of *Dun*, eſpeciall planter and builder of the Reformed within the boundes of *Angus*, *Merns*, *Stermonth*, and *Gowrie*: *Iames Anderſon*, Miniſter at *Collace*, his moſt humble, and obedient in Chriſt, wiſheth grace and peace from God the Father, with increaſe of ſpirituall gifts, and health of bodie, through Ieſus Chriſt our Sauiour. Amen.

RIght ancient Profeſſour of the Trueth,
Long time before it came to cómon ſight:
Which perilous time thou paſſedſt not with ſleuth.
But hardily didſt hazard day and night,
To bring the Trueth to libertie and light.
Life, Land, and geare, thou ſet them all apart;
Of that true Treaſure ſo joyfull was thine heart.

Thine houſe was harbour to all that profeſt,
Thy geare was common to them in time of need:
Aboue all other thou loued thy brethren beſt:
As thy own fleſh thou didſt them cloath & feed:
Not naked loue in word, but loue indeed:
VVhich loue the Lord forget not to reſtore;
The more thou gaue, hee gaue thee aye the more.

And whē it pleaſde Chriſt Ieſus King of grace,
To bring his Trueth to light and libertie,
And by the ſame, proud Papiſtes to deface,
And them ouerthrow, with their Idolatrie:
Then did hee call thee to this diguitie,

To plant his Kirke in *Gowrie*, *Mernes*, and *Angus*,
VVhich prudently thou haſt planted among vs:

And haſt the ſame oft watered with his word,
Perſwading euer to perſeuerance:
And not to faint for feare of Fire or Sword:
But bee enarmed with Faith and patience,
Builded on Chriſt, that Rocke of ſure defence.
Thus thou ceaſt not, but traueilledſt faithfully,
Till infirme age perforce conſtrained thee.

Yea, though thou be now warded, as it were,
Frō tedious trauels, which thou waſt wōt to tak,
And mayſt not from thy Chamber journey farre:
Yet in thy cure thou art not ſlow nor ſlacke:
But as the Bee that doeth collect and make,
Her wholſome honey of many Herbes & Flowers,
So thou thy Sermons of ſundry ſweet Scriptures:

VVhich thou doeſt form.e into moſt comly writ,
For ſpeciall profit to thy Poſteritie:
Thy louable labours therein ere and late,
VVhen thou art dead, ſhall liue eternally,
And keepe thy Name in bleſſed memorie:
That as in youth thy tong taught Chriſts word,
So in thine age thy penne did preach that Lord.

I Can not dite as thou haſt done deſerue,
In Kirke & Court, Countrey and Common weale:
Carefull the Kirke in peace for to preſerue:
In Court thy counſell was ſtout, & true as ſteele:
Thy policie decores the Countrey well,
In planting Trees, and building places faire,
VVith coſtly Brigs ouer waters plaine repaire.

VVhen

THE WINTER NIGHT.

THe Winter night, I thinke it long,
Full long and teugh, while it ouergang,
The winters night I thinke so long.
Both long and dreigh till day.
Full long thinke I the winters night,
While daye breake vp with beames so bright,
And banish darknesse out of sight,
And workes of darknesse, &c.

2 The Winter night that I of meane,
Is not this naturall night I weine,
That lackes the light of the Sunne shine,
And differs from the day.
But darknesse of our minde it is,
Which hides from vs the Heauens blisse,
Since Adam first did make the misse,
In Paradise that day.

3 The joyefull day is Iesus Christ,
The Womans seede by God promist,
To tread the Serpents head, that Beast,
that did vs first betray:
And it did tread him on the hiele,
The bitter death when hee did feele,
In his Manhood, to reconcile
Vs to our God for ay.

4 The filthie louer, that vs illudes,
Is Sathan, with his blinded buds,

Of fleshly lusts, and worldly goods,
which cause vs goe astray.
Who ceaseth never, but subtillie,
First gars vs doe, syne gars vs die:
That longsome Night eternally,
To draw vs from our Day.

5 Wee have no Day but onely one,
The Sonne of God, our Life alone;
For other dayes wee doe know none,
Nor yet no ne other way.
To guide vs to the Heavens glore,
And to that state vs to restore,
Which Adam lost for euermore,
Were not that precious Day.

6 Which blessed Day must t'wise appeare,
The first, to take our nature here
Of his blest Mother, a Virgine cleare,
As I say, doth hee say.
The second time, the world to judge,
Both quicke and dead, that number huge:
Where faithlesse shall finde no refuge,
But godly, grace that Day.

7 The first cumming is long fore-gane,
Sensyne fourescore of yeares and nine tane,
Beyonde fire hundreth and a thousand,
Not an houre lesse or maa.
Then since the first cumming is past,
We should bee loking for the last,
When the Archangel shall the blow blast,
To vite vs to that Day.

8 Long was the Fathers winter night,
Fiue thousand yeares, by reckning right,
Twixt Adams fall, and Christ did light,
into our flesh that Day.
Yet though it was so long betweene,
They saw him with their spirituall eene,
Which was the strength did them sustæne,
To bide that joyfull day.

9 Abrams faith was so reposed
Hée saw that day, and was rejoyced,
Though faithles Iewes their eyes closed,
When as come was that Day,
For which their proude hypocrisie,
And wilfull incredulitie,
They are and (their posteritie)
In darknesse to this day.

10 The prudent Prophet Isaie,
Did speake of him als specially,
As hée had séene him sensibly,
And bæne at his birth day.
First saw him borne of a pure Maide,
Syne heard him preach the Gospel glad,
And last, our sinnes vpon him laide,
To take them all away.

11 The Prophet Dauid did perceiue
This mysterie beyond the laue,
His soule should not bée left in graue,
Nor flesh corrupt away.
Of which as now I speake no mare,
Till proper place, but will it spare,

And forward to our purpose fare,
Leſt wee ouerlong delay.

12 When Daniel did expone the Dreame,
Of the hudge Image, with copper leame,
With limbs of yron, and feete of leame,
and haire of golde ſo gay.
Hée ſaw a ſtone without mans hand,
Breake firſt the feete, when it did ſtand:
Syné brake it als ſmall as the ſand,
And brought it to decay.

13 Which Image, with their properties,
Did meane thé foure great Monarchies,
Of Babel, Perſe, and Griece but lies,
And Romans in their tay.
The little ſtone that hée did ſee,
That brake the Image ſo mightilie,
Was Chriſt, that matchleſſe Monarchie,
Which neuer ſhall decay.

14 When come was the appointed time,
That hée ſhould ſuffer for our crime,
Hée lighted in the Virgine wyme,
And did no longer ſtay.
That bleſſed Virgine then him bred,
Without companie of mans bed:
The holy Ghoſt hée ouerſhed,
As Gabriel did ſay.

15 Elizabeth not long before,
Conceiued Iohn, who gaue him glore,
And in the woombe did him adore,
For ioye did ſpring and play.

His

His Mother then full feruently,
Calde Marie blest eternally,
That shee believed assuredly,
To beare that birth that day.

16 In Bethlehem when hee was borne,
The Angels timely in the morne,
Came to the Heards without sojourne,
In Fieldes whereas they lay.
Saying, Rejoyce and make great mirth,
We bring you tidinges mickell worth.
To you is borne a blessed birth,
In Bethlehem this day.

17 His Starre als in the Firmament,
The wise men from the Orient,
Did call them forth incontinent,
And guid them on the way.
Till they came to the selfesame place,
Where Christ our King then new borne was:
That Starre would then no farder passe,
But stood still in a stay.

18 Then came they in right courteously,
Acknowledging his Majestie:
Offering to him these gifts three,
Gold, Incense, Mirh, that day.
The Gold because hee was a King,
Incense, because God euerlasting:
The Mirh, in token of burying,
Thus learned Doctours say.

19 Iust Simeon into his Song,
Who for that day did looke so long,

Said, Lord, let now thy seruant gang
In peace, and passe away.
Sith that mine eyes haue seene this sight,
Of thy swete Sonne the Gentles light,
And of the Iewes the glorie bright,
Whom thou hast sent this day.

20 Iohn Baptist did his way prepare,
And pointed with his finger there,
Behold the Lambe of God so faire,
That takes our sinnes away.
Bade them beliue and him imbrace,
Repent and mend, while they had space,
Or otherwise they get not no grace,
But die in sinne that day.

21 When Iohn in Iordane him baptized,
The Fathers voyce him authorized,
This is my Son, in whom I am pleased,
Heare him what he doth say.
And farder, in the peoples sight,
The holy Ghost did on him light,
And with him bode, to show his might,
As God and Man that Day.

22 The diuine doctrine that he taught,
The wonderous works that he wrought,
In suffring all that to him sought,
And saying no man nay.
His bright transfiguration,
His patience in his Passion,
And glorious Resurrection,
Did proue he was our Way.

23 For neuer man did speake as hee,
Causde deafe men heare, and blind-borne see:
Hée praide for them that causde him die,
And rose on the thirs day:
Then fourtie dayes remained here,
With his Disciples, and did them lere,
And gart them know the Scriptures cleare,
Before hée past away.

24 When hée had fully pacified,
His Fathers wrath, and him obeyed
Unto the death, and purified,
Our sinne, as white as Snow:
Then sent hee his Apostles out,
In all the world to teach about,
And put all people out of doubt,
That come was his first Day.

25 Then with our flesh before them plaine,
Hée did goe vp to Heauen againe:
Whereas his manhood must remaine,
Till the dreadfull Domesday.
But when that dreadfull Day shall bee,
No creature knoweth certainly,
Except the Father, and that onely,
So doubtsome is that Day.

26 Wherefore the Lord bade all men watch,
And let not sinne nor sleuth them catch,
Incase vnwares hée with them match,
When they least thinke that Day.
As with the Virgines, which playde the fooles,
That had their Lampes, but lacked Oyle:

[Wher]

They got not in; but [illegible] decoole,
And hoved out that way.

27 The many tokens that wee read,
What second day which should proceede,
Are come already in verie deede,
Both come and gone away,
As well into the Heauen aboue,
As in the Earth almost are done,
Which significes it shall come soone,
As pleaseth God that way.

28 As for the signes celestiall,
My longsomnesse I leaue them all,
To treat of the terrestriall,
What should proceede that day;
In Scripture which are specified,
Some shall them find accomplished,
As for the rest them decided,
Attend what I now say.

29 First shall bee Battels, and bloody warres,
What people and policie downe beares,
While heare their rumour with our eares,
Increasing euery day.
Forraine Leagues and Interliene,
Realmes and Countreys vtterly cleane:
All this cannot before that time,
Accomplished in this day.

30 And yet the world must certainly,
Indeede be such securitie,
Some neuer once that they must die,
[illegible] answere to that way.

38 Loue towards God is almost gone,
And loue to Neighbour colde as stone,
No loue nowe, but selfe-loue alone,
Amongst all beares the sway.
In Gods owne cause no feruencie:
The poore oppressed are cruellie:
All seeke themselues so narrowlie,
Promise and Loue is quite away.

39 The fourth shall bee defection,
From Christ, and his correction,
By folke of vile affection,
Before that second day:
That of his word they shall take loath,
And with true Heathers bee so wroth,
That when Christ comes scarsely shall Faith,
Bee found in Earth that day.

40 This token for to testifie,
That it is now come certainly,
The manifest Apostasie,
That many make this day,
From Christes Kirke, and little flocks,
Which heare his word, and beare his yoke,
Whome these Apostates doe but mocke,
By word and writ this day.

41 Where is two sorts of Apostates,
Some from Christes word are run a gates,
Themselues that excommunicates,
From Christes Kirke and Fay.
Of this sort are our Iesuites,
The fliest sort of Hypocrites,

That Sathan sent with lying spirites,
In Earth this many day.

42 For to advance their fained faith,
Of Jesus they vsurpe their name,
And yet they traitors thinke no shame,
His trueth for to betray.
More meete of Judas Judaites,
Or of Sus suis bee calde suites,
Ad volutabrum of Montes tuites,
They had right name peeling.

43 For Jesuites in generall,
Are traitors to Christ Jesus all,
And seeke to, gar his kingdome fall,
With all the might they may.
Omitting none occasion,
To further their intuition.
By pestilent perswasion,
Both by night and day.

44 Their doctrine is but Pantrie,
Set out with subtile sophistrie,
Inough to poison Tartarie,
By learned leys alone.
For to maintayne the Popes estate,
They are vpholden with his hyre.
But at the length and ere it bee,
They shall all bee throwne.

45 They hate the wholsome trueths,
Of Gods owne word, and his Commands,
Are alyed vp with Pope and hands,
And Pavels of Papists Lad.

And though they drinke [illegible]
Those pooles shall neuer [illegible]
But make their soules [illegible]
Woe die from day to [illegible]

46 The fond opinions of [illegible]
In euery point particularie,
Are else confuted [illegible]
[illegible]
It were but labour [illegible]
To tread the [illegible]
Christs written word [illegible]
They haue no more to [illegible]

47 Yet they pretend Antiquitie,
So doe they diuers Limalie,
And locall [illegible]
From Christ vnto this [illegible]
In Christs time no Papistrie:
They are degenerate [illegible]
And broke that plaine by [illegible]
Against Christ euery [illegible]

48 And to performe their [illegible]
They leaue not on [illegible]
But by againe they [illegible]
The trusty to [illegible]
But when that Light [illegible]
Which in their [illegible]
This in the last [illegible]
Turne [illegible]

49 Their [illegible]
Name [illegible]

Who knew no fame at all.

50 No seruant is aboue his Maſter,
To bide ſuch braggers: then make vs ſorie,
Remembring our Maſters ſtorie.
Who ſhewde it ſhame vnto vs all.
Sith it is ſo,
The godly will vnderſtand,
What euer leaſinges theſe Lyars make,
On one, or yet on all.

51 Full many of our Nation, Saints,
Spread daylie forth of theire owne ſpoyle:
Who would be glade to cut vow thyonts,
If they might (be their vnderſtood)
Yet though they would our ſtories ſlay,
(If vow may lawfull for them ſay)
We would them ſhow in the right way,
Of Chriſt, and of his Law.

52 Though they haue pleaſure in deſpite,
Which they ſpue out by mouth and write,
In ſuch paſtime ſeek not reſt,
Which in their ſtead
This God will mend, giue ſuch puniſhment,
As ſhall ſpeake ought againſt his Sentence,
Though they vnderſtand this ſame reaſon,

53 The other sort doe swerue in life,
In whom all sinne aboundeth rife,
Who will not mend, but fierce by strife
Against the Kirke alway,
And for their vitious wilfulnes,
And this kind of Apostasie,
The pure Kirke from her company
Doeth cut off euery day.

54 That is the true Catholicke Kirke,
Of Gods owne worke that doth not erre,
But thereto frames all that they worke,
Both Faith and Fact all hold,
Our Kirke is builded thereon sure,
And shall by Gods good grace indure:
But Romish Kirke that Babels Bore,
Hath cast it cleane away.

55 Can shee bee called a faythfull Spouse,
Her Husbands word that no wayes trowes,
Nor at his bidding neuer bowes,
But still doth disobey?
No more can Romish Synagogue,
Be called the Spouse and Kirke of God:
Nor Dan, Bethell, Gog, nor Magog,
That did forsake his Law.

56 They will not make the Scriptures Iudge,
For them they thinke sinne no refuge:
But from their lurking cart deluge,
And leasings lay alway,
It will bee Iudges betwixt it,
And wrest it to their worldly wit:

Many so in mens consciences sits,
As Antichrists this day.

57 First, Antichrist shall be revealed,
That man of sinne, Satyans owne,
And by the Spirit of Christ be kowe,
His breath it shall him slay,
And make that Monster manifest,
Which hath the Kirke of Christ oppress,
And Christes place grounde possest,
On Earth this many a day.

58 That same is prey Antichrist,
Whose law and life is contrare Christs:
And Christs Sheepe doeth boast and tell,
From Christ to come away.
And him imbrace in Christs stead,
Of Kirke as vniuersall Head,
And keepe the statutes hie hath made,
Contrarie to Gods Law.

59 Though Antichrists full many beene,
Since Christes time, as may bee seene,
Was neuer Antichrist so keene,
As is the Pope this day.
The Kirke of Christ for to deceive,
And Christs glose to steale and reave:
Boldly he playes the Knave,
Aboue all other this day.

60 Of seruants Styles him scripture,
But hee vsurpes Diuine honours,
And maketh all, both rich and poore,
On grounde before him fall.

And will no nearer them admit,
But kisse the Pantone on his foot,
When hee vpon his throne doeth sit,
As Antichrist each day.

61 If there were made comparison,
Betwixt Christ, and this companion,
Great would bee that division,
Should bee betweene them twa.
In enerie point contrarious,
The Pope is to the Lord Jesus:
Should hee not then bee odious,
To faythfull, one and aa?

62 Christ is the Sonne of Veritie,
Begotten of God eternally,
Sent to the world to shew mercie,
On all that on him caa.
The Pope the sonne of Lucifere,
The father of lies, and first lier:
Most like his father a murderer,
Of all that Christ will knaa.

63 Christ being God in Deitie,
To shew his great humanitie,
Came Man in our humilitie,
From Hell to saue vs aa,
The Pope a man of earth, earthly,
To shew his pryd full tyranny,
Will bee like God in dignity,
To lose himselfe and aa.

64 Christ would not be an earthly
Nor yet a Judge in worldly thynge

But had his pleasure in publishing,
His Father's will and Law.
The Pope a worldly King will bee,
Yea, more, a mixed Monarchie,
To that effect hath Traynes thyse,
And both the Swords will drie.

65 Christ did abhorre Idolatrie,
So did hee vaine Hypocrisie,
And vsed but simplicitie,
Into his Kirke alwaye.
The Pope maintaines Imageries,
Wide Coules, side Caps, with Phylacteries:
With shaving, ioulting, and iuglaries,
Into the Kirks each day.

66 Christ made but once a Sacrifice,
Whereby so full hee paide our prise;
Wee needs no more to purge our vice,
For it make ouer each day.
The Pope will it not haue alone,
But Sacrifices many one:
And als the same made ouer againe
By his Masse-Priest each day.

67 Christ taught Iustification,
To come freely by Faith alone,
Without any satisfaction,
Of our Workes any way.
The Pope with his corrupted Doctors,
Apply a great part to their workes,
Such vanities their wicked sparkes,
Bred in the kirke this day.

68 Christ preached full remission,
From fault and paine solution,
To all of true contrition,
On him that first shall pay.
The Pope affirmes, that paine remaines
In Purgatorie, that place of paines,
And never slakes, till hee gets gaines,
To take the paine away.

69 Christ bade all people more and mee,
Come vnto him, oppress with sinne,
Hee shall them of that burden twin,
It freely take away.
The Pope bids all oppress with sinnes,
Come buy his pardons in sheepe skins,
They are best hearde that first beginnes,
And offers most that day.

70 Christ bade vs all our prayers frame,
To God aboue, and in his Name,
Assuring vs t'obtaine the same,
Our askings, one and all.
The Pope bids, pray to creatures,
In name of mee mediatures,
Or otherwise hee vs assures,
Wee shall get nought at all.

71 Christ knew no prayer for the dead,
Since faythfull from all paine are freed,
And for the damned no remedie,
After they goe above.
The Pope, for dead folke bids all pray,
To ease their paine in purgatorie,

Soule-maste, and diuers Diuyne
To take their pelfe away;

72 Christ into his New Testament
Ordained not a Sacrament,
Safe Baptisme, and the Supper mistie,
These two but any meete,
The Pope to these hath added fiue,
And Sacraments make seuen aliue,
So as hée lists doth clampe and screw
Christs ordinances each day.

73 Christ lawfull Marriage appointed,
To eate all meates all men he ded,
That no mans conscience should be greeued,
No shute, no time, no day.
The Pope forbiddeth Matrimonie,
To all estates of his Clergie,
And who eateth flesh, sinnes deadly,
In Lent, or on Friday.

74 Christ came to breake the bonds of sinne,
And gaue none leasle to lye therein,
But bade all men, both meete and mete,
And lay that yoke away.
The Pope to sinne giues libertie,
To Whores, and byde lecherie,
Who payeth him yearly tributie,
He sayes, takes this pay.

75 When his Religion is impure,
A monstrous Masse, and byde mixture,
Of Gentilisme, and yelues for fume,
And made by prophane

And eke his life licentious,
A woꝛld of vices monstꝛuous,
As both to Chꝛist contꝛarious,
What then should him cast?

76 Foꝛ Antichꝛist his yes is knowne,
And sinfull secrets all with-in,
Wherby he hath this long time wonne,
The flocke from Chꝛist away.
Let vs, therefoꝛe, in time loke vp,
And dꝛinke no longer of his cup,
Lest of these plagues wee fele the whip,
Which shall him wracke foꝛ aye.

77 Last, foꝛ the calling of the Jewes,
To Chꝛist their King and spꝛituall spouse,
Theiꝛ's sundꝛy of that foꝛt that hewes
Unto the Faith each day.
And if the Jewes convert not all,
Of this let vs assure our sell,
That his Elect the Lꝛd shall call,
Of them before that day.

78 Foꝛ of that people rebellious,
God hath now cald Gentellious,
To convert mask commynions,
Unto his Kirke this day.
Soft learned in the Gospine phrase,
That was since the Apostles dayes,
The Bible doth giue them that prayse,
Which hee translated this day.

79 Now fifty five tokens all and some,
Be come, and few of them to come,

We should not be like blind and dumbe,
That nothing can perfaa.
But should bee marking euermore,
Both with our eyes, and with our eare:
Lest that the Lord come at vnware,
And call vs to that day.

80 And though that day bee horrible,
To Faythlesse watches miserable,
And to contemners terrible,
And gar them cry and say,
O Craigs, and Mountains monstruous,
Fall downe at once, and cover vs,
From that iust Lambe, the Lord Jesus,
Who shall vs judge this day.

81 Let not the faithfull bee dismaide,
Nor of that day bee ought afraide:
But joyfully lift vp their head,
To meete their Groome that day.
And when they see the signes appeare,
Let them rejoyce, and make good cheare,
For their Redeemer draweth neare,
Who shall them bleese for aye.

82 Their buried bodies bee shall raise,
From earth vnto eternall praise,
And in a moment chaunge all theire,
That bee aliue that day:
They shall be rapt into the aire,
To meete that King shall end their faire,
And giue them joy for euermaire,
Where sorrow shall decay.

83 For then shall this corruption,
We cled with incorruption,
And this mortalitie put on,
Immortalitie for aye.
Then shall the soule be satiate,
When body is resuscitate:
And with their head glorificate,
Triumphantly that day.

84 No sorrow shall be in their sphere,
And all teares wyped from their eines:
Both soule and body then shall shiene,
Like Sonne in Summers day.
When they shall get that Crowne of glore,
Preparde for them so long before:
Which they shall bruke for everemore,
Without change or decay.

85 Though this be called the Winters Night,
It is a verie Lampe-light,
To guide vs to the Heauen aright,
By Christ the onely way.
Then meete it were we did it cleare,
And had the same in prompe perceiue,
This Winter Night it endeth here,
To God be praise for ay.

86 Christ Pastore of pastors deare and kepe,
The little Flocks of thy perse sphere,
From Sathan, that doeth neuer sleepe,
But waites them night and day.
And from all earthly enmitie,
From blowy Papists especially,

both by craft and cruelty,
Seeke to destroy them all.

87 God saue the Kings Maiestie,
Thy graces on him multiplie,
That he may know his dueties,
And doe the same alwa-
Thy blessed word to fortifie,
And purge this Realme of Papistrie,
And to doe iustice equallie,
Both to the great and small.

88 God grant him in his perfect age,
A vertuous Queene in marriage;
Borne of a godly Parentage,
That yoke with him in haill,
And grant them noble posteritie,
To know and loue the Deitie,
[illegible] rule in Christ Iesu,
So long as day and [illegible]

89 Court, Counsell, and [illegible]
[illegible] purge from all [illegible]
[illegible] manners [illegible]
And [illegible]
And as their [illegible]
[illegible] and to [illegible]

Yea, shining lights, and favorite fair,
In word and deed they may be thine,
And Christs cause stoutly to debate,
Say contrare who will say.

91 Purge, Lord, thy Kirke, and make it cleane,
From Baalams Priests, that therein beene,
Who not thy glorie, but their owne meane,
And vantage all their way.
Lord, make the King once understand,
The great corruptions in that band,
Them to reform hee may bobe yand,
According to thy Law.

92 And from dumbe Dogs that cannot barke,
From wastefull Bees, that make no warke,
Who never aime at the right marke,
(Lord purge thy Kirke this day)
They suppe the Milke, and woorrie the Yowe,
To fill their vyle bellies fow;
Both flocke and heard they plucke and pow,
Most cruelly this day.

From Idolater and Hypocrite,
From Athist, [illegible]
And from the [illegible]
By [illegible]
From oppression, [illegible]
From Bellie-gods, [illegible]
From Anarice, of others right,
Lord, purge this Land this day.

Surprise the common [illegible]
[illegible] heart, and [illegible]